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Journal of Management Education 36(7) 809-825

1990

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Mr. Bronson Murray has a happy way, stating things with such perspicuity, a point as to leave no ground for evasion or misunderstanding. In another column we found a characteristic article from his pen headed "True and False Mediums—True and False Journalists." We commend the subject matter to those personally interested. The long inaction of the better and more intelligent class of Spiritualists has at last been broken and the JOURNAL is gaining active co-operation of the best men and women in the ranks of Spiritualism, in search for the whole truth.

In the lovely Boyer Valley we today find improved farms, large herds of cattle, thriving towns and grain elevators and shops, factories and great schools are to be seen from the cat window, there was once a wilderness of brush and timber, the farmhouses and villages far apart. On the trip the party camped one night in the do yard of a farmhouse near Dennison, Crockett County, owned by one Hugh McWilliams, who some years before worked a writer's camp and having seen my work some 25 hundred feet below his was a good and bought of the United States Government a quarter section of prairie. Among the improvements had been to plant cottonwood and willows obtained from the Missouri River, some fifty miles distant, and the growing rapidly, already gave the uncultivated prairie a new appearance. At the time as many of the settlers had left their families further east, fearing an Indian raid. The camping party, for an adequate snakesake, opened a window and helped them to cook cooking utensils as they had been who was building at a neighbor's, appeared on the ground and to his astonishment for

City sleeper which leaves the main line at Missouri Valley Junction, four hundred and sixty-seven miles west of Chicago, and runs to Chicago, via St. Charles, St. Louis and St. Paul. Half way up this line is the fine little town of Onawa, started twenty-five years ago by some ambitious people from Mt. Charles, Illinois, with the expectation that eventually it would be in the way of a great trunk line railroad. Though their anticipations have not been realized, they are nevertheless a happy and contented little town, with a hotel and have supplied their schools with both books and all the comforts and many of the luxuries of life. At the beautiful home of Major Geo. E. Warner, one of the JOHNSON subscribers, the traveler received a warm welcome and had the pleasure during the night of meeting the venerable Dr. J. C. Alsworth, editor of the *Onawa Gazette*; other prominent residents, who assure the traveler that Onawa is a town that will always have a royal good time when Mr. Warner enters. Like many other of the people scattered over the world, Mr. Warner's early childhood was passed at St. Charles, and he is now a resident of Onawa at a distance of twenty-three miles, where he is most agreeable by the company of Onawa preachers, whose extremely liberal views and interest in modern liberal thought including Spiritualism, was gratifyingly confirmed by the trend of public sentiment. Wherever he goes, and he goes, and where he rapidly strides away from old theories and doing their own thing, Mr. Warner, the terminus of the Maple River branch of the North Western road, is a town of some three years of age, with a population of about 1000. Onawa is well known with Mr. Charles A. Springer, the editor of the *Maple River Reporter*.

Miss Clara Mayo, the San Francisco medium, of whom the JOURNAL has previously spoken, has taken rooms with Mrs. Friess at No. 51 North Sheldon street, near Lake Street. Miss Mayo has attracted much notice and highly commended by her critical contributor, W. K. Coleman. On Friday last she gave a good evidence of her gifts, many test of the presence of spirit friends being received. Miss Mayo is accompanied by Mr. Price, also a medium, and an active participant in the public work of Spiritualists here. Price is also to be charged with the giving of great success. These ladies will be glad to see friends in a social way on each Monday evening; on Tuesday, Thursday and Saturday evenings at 8 o'clock until further notice they will hold public circles for tests and evidence of spirit presence; for those circles a fee of \$1.00 will be charged. In the winter season Mrs. Price and Miss Mayo expect to visit the different camp meetings.

The above may be regarded as the legitimate outgrowth of the rankest error in religion, and is a very correct and vivid orthodox description of what is regarded as the

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... George, 1 year old; Edward, 2 years old; and ...
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prose. What to him may be a test, may be no test at all; more critical or less critical in its nature, it is a test. The test, however, means he employed to test Mrs. Crindell. Reynolds' mediumship were, in my opinion, the best ever known. I have read, from his account of the proceedings at a seance with Mrs. Reynolds, published in *The Two Worlds* of February 19th, last, his account of the medium was thoroughly examined by a committee of ladies. Every article of her dress was carefully scrutinized. A day or two after the examination, a lady of highly intelligent gentleman, who was present, told me that he was informed by one of the ladies that a garment which was in the garment was not removed, and that under this was another garment enveloping the body. He said that he was so certain that the only examination of this garment was made by one of the ladies passing her hand over it, that he was not proper examination was made, and it is proper to say that I have heard of no other examination may have been secured sufficient to destroy

Without the employment of tests, it is impossible to determine the qualifications and reliability of most materializing mediums. There are some exceptions to this rule, as Mrs. Mary Andrews, Henry Slade, Mrs. Maud Lord, Mrs. Hollis-Billing, and quite probably a few others in this country. But with most others the manifestations, even when genuine, are so weak that test conditions are necessary to arrive at satisfactory

When a man or woman whose reputation is not established beyond question, publicly proclaims that he or she is an instrument employed by spirits to communicate with mortals, and demands or intimates that he or she expects remuneration for services, he or she then fairly challenges scrutiny and

investigation. The claim is a stupendous one and no person has a right to make without affording every reasonable facility for investigators to satisfy themselves that it is valid and just. In paying their money they have clear right to know whether they are paying it to witness genuine or false manifestations, and if reasonable facilities for acquiring this knowledge are refused by

the exhibitor they are justified in resorting to any and all honorable means to satisfy themselves of the truth or falsity of the claim. Honest and true mediums have never in any instance permanently suffered by submitting to reasonable test conditions. It is only the false and knavish that have reason to fear the results, and to them it is defeat.

On exposure, when the privilege to freely investigate is conceded by the medium the only remaining question is as to what is proper and necessary to be done in order to decide whether the manifestations are true or false. The decision of this question should rest with the investigator, he only being bound to employ no means nor tests creating such a

are reasonable and proper, and all tests are of this character which will not interfere with genuine manifestations, nor expose the medium to serious discomfort or personal danger.

should for their own sakes refuse to sit unless previously tied or otherwise effectually secured so that not a doubt can exist in the minds of intelligent and unprejudiced witnesses as to the absolute passivity of the medium, and in no instance should the task of securing the latter be performed by officious

friends, but on the contrary it should be done by skeptics, if any such be, present. This is not only the fair and proper course to pursue but common courtesy and justice demand that this concession should be made to honest unbelievers, who, upon the strength of the representations made that the manifesta-

ions are genuine, have paid the fee required to witness them. Genuine manifestations require conditions, but not so with fraudulent ones, for let the conditions be what they may, so long as they are not interfered with, the pretender to mediumship, like the prestidigitator, is always able to perform his role. The show is always in complete condition for

In your issue of December 24th, 1884, you publish a communication from Mr. Henry Kiddle, entitled, "Test Conditions," in which he says, that with many Spiritualists "it is

test, test, nothing but test; they seem to spend their lives in looking for tests; and by a test is meant this: *put the medium in such a condition that nothing but spirit power can render it possible for him or her to perpetrate an act of deception.*" The Italics are mine. In reply to the above I would say, that a

man might spend his life more unprofitably than in applying tests to mediums, for I know of nothing more necessary at the present time than to separate the goats from the sheep in mediumship, and as to Mr. Kiddle's definition of the word test, it cannot be objected to by testing Spiritualists, and personally, I am

unable to find fault with it, and cannot conceive how Mr. Kiddle can do so. This is what I mean when I speak of testing mediums, and they can be placed in this condition by very simple means, without risk and with very slight inconvenience to themselves as has been shown in numerous instances.

I also agree with this gentleman, when, in the same article, he answers the question, "What is the value of such test-conditions, (1) to the non-Spiritualists, and (2) to the Spiritualist?" His reply is, "To the former it is of the greatest value and importance, be-

Precisely so, and should we not therefore insist upon any and all test conditions that a non-Spiritualist can reasonably demand, in order to "produce a conviction of the life and power of spirits."

... somewhat absurd for us to expect an intelligent non-Spiritualist to accept as genuine manifestations, what he or any shrewd person could imitate to perfection, while we sternly refuse, as is frequently the case, to permit him to employ the only possible means by which the truthfulness or falsity

It will not do for Mr. Kiddle to declare that he is in favor of testing mediums while he strenuously opposes the employment of any tests excepting such as he may be pleased to

U. S. FOREST SERVICE, BUREAU OF FOREST MANAGEMENT

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